

ATLANTIS

A JOURNAL OF RESEARCH

and Official Organ of the Research Centre Group



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VOLUME 4 NUMBER 4

NOVEMBER 1951

PUBLISHED BI-MONTHLY • PRICE TWO SHILLINGS

RESEARCH CENTRE GROUP.

*The Atlantis Research Centre. The Hoerbiger Institute.
The Avalon Society.*

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Winter Lecture Programme, 1951-1952.

All lectures at 7.30 p.m. at the Caxton Hall, S.W.1.
Unless otherwise stated.

November

16th—Annual General Meeting.
20th—Mr. E. Sykes, Newbury Lecture Society, at 2.30 p.m.,
30th—Mrs. M. E. Hone—Astrology and Antiquarian
Research.

December

10th—Mr. E. Sykes, Barrow in Furness, at 8 p.m.
14th—Mr. E. Sykes, Hastings Egyptian Society, at 3 p.m.
14th—Mr. L. C. Suggars—The Dawn of Astronomy.
28th—Christmas Reception.

January

11th—Mr. H. N. Bickle—Hoeerbiger Theory.
25th—Miss Etherington—Origin of the British Horse.

February

15th—To be announced later.
17th—Mr. E. Sykes, Brighton, at 8 p.m.
29th—To be announced later.

It is hoped to arrange for lectures during 1952 by Mrs. Culverwell, Mr. Lewis Edwards, Col. Fenwick and Mr. R. C. Thornton.

CHANGE OF ADDRESS—The address of the Hon. Secretary is now: 14, Montpelier Villas, Brighton, Sussex.





The Americas.

Thanks to the fact that America was discovered only a few centuries ago, and to the happy coincidence that the monolithic ruins of the Mayan jungles and the Andean hills contained nothing of interest to either the seeker after gold or the missionary, the majority of concrete information about the Atlantean culture and the reasons for its sudden disappearance are reaching us from there.

We hope in a forthcoming issue to publish a summary of the recent research work of Professor Marcel Homet and his wife, who have spent several years in exploring the Brazilian jungles in search of cultural origins, and who have discovered there many ancient inscriptions showing the kinship of the European and Amazon Basin inhabitants.

The two papers by George Hinzpeter and Edmund Kiss, translated by Mrs. E. Cordasco, represent the views of two of the leading European experts. They are complemented by the text of a recent lecture on Titicaca.

Perhaps readers would endeavour to pass on copies of this issue to any of their friends who might be interested, so that we may benefit from their views.

The Mystery of Titicaca.

by Egerton Sykes.

High up in the Andes, partly in Peru and partly in Bolivia, lies Lake Titicaca, the site of an ancient culture which, on the basis of the evidence before us may well be pre-diluvian. This alone, should be sufficient to arouse our interest, but when with it are combined traces of cities temples and harbours at a height of over 13,000 feet, and where the shortage of oxygen renders life most difficult for plain dwellers to live, then we are faced with something so much out of the ordinary as to deserve our special attention.

The Lake Titicaca complex is the remnant of a vast inland sea, some 460 miles in length, and from 30 to 100 miles wide. It stretched from Latitudes 15° to 21° South, and Longitudes 67° and 70°. It comprised the present Lake Titicaca and 180 miles to the South East Lakes Poopo and Coipassa. At present Titicaca, which is brackish, measures 11 miles by 35; Lake Poopoo, which is salty, 50 miles by 20; and Lake Coipassa, which is briny, 20 miles by 10. These lakes are linked by the river Desaguadero, which drops some 500 feet in 130 miles.

A remarkable thing about the Lake Titicaca complex is the slanting, intermediate strand line, which slants from North to South, dropping from 12,800 feet in the North, to 12,596 feet at Tiahuanaco; and to 12,000 feet in the extreme south, a drop of over 800 feet.

There are also traces of a higher strand line, also slanting, which drops from 13,550 feet, to 13,266 feet and 12,500 feet. The culture of the City of Tiahuanaco to which we are about to refer, must have existed at the time of the intermediate strand line, which we may take to have occurred at the same time as the final stages of Atlantis, bringing the close of the era to about 11,500 years ago.

There are several cultural layers in the area, one of which, including the building later referred to as the "Old Temple," must have existed *before* the lake rose to the intermediate level of the main Titicaca culture. This would mean that it must be at least 12,000 years old, and as such, must be the oldest civilisation as yet discovered.

The main cultural remains are those of the town of Tiahuanaco, which now lies some thirteen miles from the shore of the Lake, but which were then situated on an island in the middle of the intermediate Lake. The original city must have covered an area of several square miles, but the ravages of time, and the builders of churches, dwelling houses, and the railway, have denuded large areas of stone work.

What was then the Northern part of the town comprised a series of buildings bounded by the main quay on the North, and by a harbour canal on the East South

and West. They include the Kalasasava, the Palace of the Black and White Stairs, the Akapana, the Old Temple, and a series of constructions which only resemble air raid shelters. There are also several unidentified buildings.

The Kalasasava, a large building of some 440 by 390 feet, seems to have been both a sun temple and an astronomical observatory. The famous monolithic gateway is 13ft. 6 long, 9ft. high, and 18 inches thick, in which is cut a doorway 6 feet high and about 2ft. 6in. wide. At some time it was overthrown, probably by an earthquake, and broken in half, but has now been put together and stood up again. It is on this gateway that the famous calendar frieze was found, but as further developments in this theory form the subject of a paper to be published in a forthcoming issue of our journal, I shall not attempt to deal with it at this juncture.

What is remarkable about it is, that it is what may well be the largest carved monolithic structure in the world, being cut out of one piece of andesite, an extremely hard material which blunts all but the hardest steel tools. The problem of how the builders managed to handle this hard material and to cut it about as if it were cheese is unlikely to be solved. The point is, that not only the gateway but the great majority of the stonework of all these ruins was made of the same material. Many years ago the gateway was nearly secured for the British Museum, thanks to Dr. Falb of Vienna, but as usual, we were not quick enough off the mark, and lost it.

The staircase of the Kalasasava temple is coated with scale which would show that it had been under water for a considerable period of time. The building itself consisted of an inner courtyard containing a pond about 130 feet by 110, surrounded by two or three walls a short distance apart. The appearance must have been like the cloister of any cathedral town, with a pond taking the place of the central grass bed.

The god of this temple, whose name has come down to us in various forms, was probably Viracocha. This is by no means certain, the names of gods tend to change over long periods of time, especially when accompanied by

changes of races.

To the West of the Kalasasava stand the ruins of the Palace of the Black and White Stairs, a building some 200 feet by 160 in size, the size of Piccadilly Circus. Here again we have the arrangement of a courtyard with two containing walls. The black and white staircase from which the name is derived, leads up to the West entrance of the Sun Temple.

Immediately to the North of this Palace and to the West of the North West corner of the Sun Temple are to be found the series of peculiar dwellings resembling nothing more than one man air raid shelters, whether they were used for this purpose or not, it is certain that they were inhabited by people and were not storage cellars.

To the South is Akapana, the hill citadel or fortress. This semi-artificial mound, resembling to some extent Silbury Hill, is 650 by 490 feet at the base, and is roughly aligned to the points of the compass. At the top in the centre, are the remains of an artificial pond, which was drained by a most elaborate stone overflow down the side of the hill. To judge by its vast size, about that of the whole block of the Victoria and Albert Museum, it must have been the residence of the ruler or governor. Its general layout was that of a ziggurat or step pyramid, with a large flat top. Unfortunately I have been unable to find the exact height of this mound, but from the photographs, should imagine it to be at least 150 feet.

On this portion of the site there remain, the "Old Temple", a building of earlier construction, the orientation of which does not fit in with any of the other buildings, and several ruins the purpose of which has not yet been recognised. The fact that the railway, which now runs just south of the Akapana was ballasted with stone taken from the ruins, has not helped the work of the investigator to any marked extent.

Three-quarters of a mile to the South-West lies the Puma Punku. The word "Punku" means gate and so the title means the Puma Gate, but it is also known as "Huma" or Water Gate and "Tunca" or Ten Gates. The obvious similarities in pronunciation leave one in doubt as to which

—if any—of these names was the original one.

This building was in the shape of a rectangle with six stories or steps, and, as is usual has an artificial pond at the summit. At the base the building was 500 feet by 360, about as long as Selfridges and twice as deep. The height, however, cannot have been more than 43 feet. What was its purpose it is difficult to say; it may have been a national memorial of some kind or an unroofed forum for meetings and public speeches. Immediately to the South of this building are the remains of a road, on the other side of which there were two harbour basins which would take vessels of up to 150 feet in length with ease. The main quay was over 300 feet long. The general impression would have been that of a small harbour such as is to be seen in most seaside towns. A typical example of one about this size would be at Torquay.

In the remains of this building were discovered the pieces of two monolithic stone windows, cut out of andesite and of exceptional beauty. It is open to doubt if workmanship of similar quality has been found anywhere else in all antiquity. Here also were found two large stone discs each about seven feet in diameter and sixteen inches thick. As one of these is still at the bottom of a pile of hundreds of tons of debris, it seems certain that it cannot have been made by the Spaniards.

These discs present a most difficult problem. The wheel was unknown in America when the Spaniards arrived, and yet the square holes in these stones seem to have been made for an axle. If this is the case, and the gigantic stones, to which I shall refer shortly were transported by this means, would it be that the occurrence of the disaster caused the inhabitants to abandon the use of the wheel because they thought it brought bad luck?

If the Titicaca ruins stood alone they would constitute one of the wonders of the world, but in actual fact they are but one, possibly the most important, of a whole chain of fortress cities and temples stretching as far North as Columbia. That these cities were the product of a similar culture seems certain, but it is by no means sure that racially the builders were the same.

Cuczo some 250 miles to the North, had a fortress with a wall 1,200 feet in length facing the city—the other three sides being defended by precipices and other natural barriers. Prescott says of this, "Although no cement was used, the blocks (of which the wall was built) fit so closely together that it was impossible to introduce even the blade of a knife between them. Ollantaytambo was another citadel of similar construction.

When the late Colonel Fawcett, who spent several years in surveying this area, decided to seek for further traces of these lost civilisations in the Amazon basin, it was, I am sure, because he realised that as the air supplies grew less, and rendered existence difficult in such places as Titicaca, the inhabitants would seek easier living conditions lower down in the valleys, and not on the West coast where the space was limited and the climate less favourable, but to the East where the lush jungle of the Brazilian forests was only just beginning to manifest itself.

By the time that the Incas had come on the scene, it was no longer possible to go down to the eastern lowlands, and they had to make the best of what was already there. I feel sure that much of the stonework, the long tunnels carved in the rock, and other marvels of Inca engineering were in reality the work of an earlier and alien race, whose history had been almost forgotten before the Incas arrived.

The fauna of the north eastern flanks of the Andes is so odd, that Conan Doyle was inspired to write his "Lost World" after hearing a lecture on the subject by Fawcett, at the R.G.S. That some vestiges of the past survived until fairly recent times is shown by the field of mastodons found near Bogota, in Columbia, at about the same height as Titicaca, and probably destroyed at the same time.

The llama is a four toed domestic animal unknown in the wild state, but in several of these ruins there have been discovered the remains of five toed llamas, which were either kept as pets or for usual domestic use as are their cousins today. This would appear to imply considerable age to the first builders of these fortresses.

Another interesting fact is that the natives made many drawings of toxodons, a species of animal similar to the

hippopotamus, the bones of which have been discovered in nearly all these cities. The toxodon has been extinct for probably at least ten thousand years, and we only know what it looked like from the Indian drawings and sculptures, such as those on the monolithic gateway of the sun temple.

On this gateway there are also depicted flying fish, which is certainly unusual, as these are only to be found in the Pacific Ocean, hundreds of miles away.

The Titicaca culture was a centre of artificial cranial deformation, many of the skulls discovered having been treated in this way. This is one of the factors always related to these cultures of the final Atlantean period.

One of the statues found in the Sun Temple depicts a Priest or King with a head resembling those depicted in Easter Island. This does not imply any especial relationship between the two civilisations, but it would be interesting to ascertain if any other traces of the "big ear" civilisation of the Pacific have been found in the Andes. As many of you are aware, while the artificially deformed skull was the prototype of the Atlantean culture the enormous ears, at least twice as long as the normal, and reaching down to the chin, were those of the so-called Lemurian culture. This is the only occasion on which I can recall having seen these cultures meeting.

A point I should have mentioned before in connection with the Titicaca culture, is the vast size of the stones which they used for building. Blocks of worked andesite weighing over 80 tons have been found, while sandstone blocks of 200 tons have also been discovered. It is doubtful whether at the moment there is single block of stone used in London for building purposes which weighs more than a quarter of that amount — I am excepting Cleopatra's Needle, and objects of that kind which are not employed as parts of buildings. It is truly remarkable to think how these people of over ten thousand years ago, not only cut these hard materials with surpassing skill, but also used as a standard practice in building blocks of sizes which the average building contractor of today has never even heard of. Added to this was the skill with which these were

worked, which shows an ability well above that of the average.

It is an amusing commentary on the value of materials, that in order to protect their edifices against earthquakes, the stones were bonded together with metal clamps, not of copper however, as that was scarce, but of silver, and that there must be many of these clamps still lying at the bottom of piles of rubble waiting to be picked up.

When we turn to myths, there are so many having their origin at Titicaca, that it is a problem to choose. Here is one of them from Sarmiento de Gamboa's History of the Incas written in 1581. "Viracocha, the Creator of the world, created not only mankind but also a race of giants. These peoples sinned and warred, and so he decided to destroy them. Some were turned into stones, some were swallowed by the earth, some by the sea, and the remainder were drowned by a flood which came after it had rained for 60 days and 60 nights. From this flood only a few escaped." Here is a survival story from the same source:

"Two brothers escaped the flood by climbing to the top of a high mountain and after the flood intermarried with two women who had also survived—presumably on another peak—and from them one of the tribes is descended."

To continue with Viracocha:—"After the flood had receded, the god went to the island of Tiahuanaco, in Lake Titicaca. After he had arrived there the sun, moon and stars appeared again. He then sent his servants by different routes, to go through the land saying: 'Oh you tribes and nations, hear and obey the order of Viracocha, which commands you to go forth and multiply and settle the land.' And people came forth, some from valleys, caves, rocks and hills to spread over the land."

Linked up with this is a story of how Viracocha called forth a volcanic eruption on his disobedient subjects, and that huge blocks of pumice stone were hurled down the mountain side at them.

Garcilasso de la Vega tells of a man at Tiahuanaco dividing the world amongst four kings, while Cieza de Leon

tells that Viracocha was a man of great stature who came from the North. Molina describes how man was created at Tiahuanaco, and the chiefs sent forth by him, a story which is also told by Betanzos, who also says that Viracocha rose from the Lake.

Viracocha, who is the god of the sun temple, appears from these stories to have been an early culture hero, who led the reorganisation of life after the disaster, and who afterwards left Peru by ship. All the legends told about him seem to have been told about Manco Ccapac, who may have been a subordinate leader of the same period, who eventually settled near Cuzco, as it is told that with his wife Oullo Huaca he brought with him a golden wedge, which was laid in the foundations of Cuzco, the capital city of ancient Peru.

At a later date the Incas called Lake Titicaca, Mama Cota or Mother Water, and believed it to have been the site of the creation, which would follow almost automatically from the above.

On this occasion I do not propose to go into the possible causes of the disaster which overtook the inhabitants of Tiahuanaco, those who have followed, the implications of the various aspects of the moon capture theory will realise not only the implications but also the many possible combinations of circumstances.

What we have is the record of a cultured race which ceased to exist at about the time of the Atlantean disaster, i.e. about 11,500 years ago, being overwhelmed with a succession of cosmic happenings, flood, fire, earthquake, etc., the survivors of which were organised into a new life by Viracocha and his generals. Those who survived had sought refuge on mountain tops, in caves, and in many other places.

Many of the creation legends of Latin America start with the first men digging themselves out of caves to the surface. There are many of these stories scattered from North to South, and their evenness of tenor, seems to indicate that the catastrophe must have been general, and that when we talk of Titicaca we are only dealing with one aspect of it.

This culture we have depicted, precedes the Deluge.

and, as such, is the oldest civilisation so far discovered. I think that cultures of the same or even earlier periods will at some time be discovered in such areas as Ethiopia, Thibet, the Gobi Desert, but in the present unsettled state of the world it may be many years before any serious efforts in this direction can be made.

Let us therefore concentrate some of our energies in investigating this culture, and in making sure that we do not allow ourselves to be lulled into forgetting that at the moment it is the New World and not the Old World, which seems to have the earliest civilisation.

I am indebted to the works of many preceding authorities for the information which I have endeavoured to set out for you this evening. The key names for Tiahuanaco are the late Professor Posnansky, my friend Edmund Kiss, and my colleague H. S. Bellamy. I would also like to express my thanks to Leslie Young for help in preparing these notes, and to Miss Eva Brausen for the loan of her bronze of Viracocha.

When did Atlantis Flourish?

by Georg Hinzpeter.

This question has often been asked and broadly speaking can easily be answered. If the loss of the great island coincides with the capture of our present moon, then the answer is, at the time when there was no moon, that is, in the period between the disintegration of the Abyssinian satellite (pre-Luna) and the capture of our present satellite. According to Plato, the latter event occurred some 9,000 years before Solon, thus approximately, 11,500 years ago. If we also take into account the investigations concerning the origins of the Maya calendar (see our previous article on the origin of the Maya calendar, May, 1950) then the date can be fixed as being in all probability 11,449 years before the present. Should further research confirm this, a result will have been reached whose accuracy would be unquestionable. The problems which must still be solved to ascertain

the date of the disintegration of the earlier satellite, however are quite different, and very much more difficult. Nevertheless let us face them, and attempt a solution.

The last period during which the earth underwent a drastic change is taken to be the tertiary period. When the pre-lunar satellite was anchored over Abyssinia, the mountains of Europe rose up with their great chain of heights, and the break-away of the satellite from its anchorage—which was less a matter of gravitational than of electromagnetic forces—completed by its sub-surface magma floods, the formation of the earth's surface structure in its present form, upon which the lunar disintegration which soon followed, effected only minor changes. The ice-age is closely connected with this Tellurian period of transformation, and previous stages in the earth's history all bear the same indications, namely, that each terminated in a tremendous climax. If we succeed in determining the date of the end of the glacial period, then a valuable basis for further calculations will have been reached.

According to the researches of the Swedish scientist de Geer (in his calculations of the layers deposited by melting ice) the inland European icefields required some 3,000 years to withdraw from their southernmost limits as far as the Fennoscandinavian end moraine, and approximately another 2,000 years from thence to their ultimate retreat, i.e. a total of 5,000 years was required for the ice to disappear. By counting the annual deposits on the Ragunda Lake, near the edge of the ice-verge which dried up in 1796, de Geer arrived at the figure of about 7,000. He was therefore justified in calculating that some 12,000 years must have elapsed since the glaciers began their retreat from the South. As the withdrawal of the great Baltic moraine must have proceeded more slowly, de Geer estimates that it took some 3,000 years. Thus we get a figure of 15,000 years from the time of the Baltic standstill to the present. Continuing to calculate on these lines, it can confidently be estimated that the melting process which began with the withdrawal of the glaciers from their furthest limits in the last diluvial glacial period, in the region to the South of the Lower Elbe as far as Flaming and Lausitz, until the end

moraine of the Baltic was reached, must have taken about 2,000 years. Thus the period from the beginning of the melting of the ice to the present day can be estimated correctly, on the basis of de Geer's calculations, as having lasted approximately 17,000 years.

Investigations carried out on the glaciers and sediments in Switzerland and also in Finland—to name only two examples—have indicated higher totals (cf. *inter alia*, Matti Sauranni: "Die Alten Kerne," extract 1 b, "Fenno-Skandien im Quartär," Leipzig, 1941) although they do not affect the general total to any great extent. The estimates of de Geer come nearest to the truth. Therefore, it can be assumed with confidence that as the last diluvian glacial period corresponded to the period of the previous moon and that of the great equatorial girdle tide, the great thaw that started at the disintegration of the Abyssinian satellite. At this time, according to Hoerbiger, the atmospheric mass which had piled up over the equatorial regions spread out again over the earth's surface. This stopped the further encroachment of the ice, and as a result of the simultaneous movements taking place in the earth's crust, the gradual rhythmic process of melting set in.

These researches provide the basis for the answer to the second question, namely: When did the previous moon disintegrate, and when did the moonless period commence? The answer, so far as can be ascertained, is therefore, some 17-18,000 years ago. Between those dates and 11,499 years ago, consequently, is the period of the existence of the Island of Atlantis, and during those approximately 5,000 years, was developed the culture of that island which was then suddenly lost at the capture of our present moon.

In view of the methods of research employed today, such reckoning will meet with much scepticism. Doubt and repudiation will be still greater if, on the basis of similar factual investigation, the conclusion is reached that the time when the captured satellite was anchored over Abyssinia should be fixed as between 25,000 and 30,000 years ago, that is, in the epoch when the face of the earth was reformed by the tremendous gravitational forces of the moon and the inhabitants of the earth observed cosmic and terrestrial

phenomena whose symbolic record has been retained in religious history, myth and legend, and in festivals, customs and traditions. A period of 25-30,000 years can still be more or less retained in memory by the human race. Such a period of time disposes at one sweep of all the difficulties with which the question of the capture is confronted, and further, of all the problems from the realms of biology, geology and the history of man. However, in the factual sense (Lyellism, Quiotism) we obtain much higher figures from calculations based on the decay rate of uranium—radium activity as the measure of time. Yet, convincing as these premises may sound, there are many factors to contradict them. They agree only when the march of tellurian events follows the laws—the actualistic laws—which obtain today. If these were not in force at any particular period, then all calculations of this kind are valueless. That this in point of fact is true is proved by the terrific upheavals and changes in the earth's structure which were caused by the moon, as is shown by the periods during which the earth's rotation was greatly speeded up, and when in certain zones, there was no decay rate of the elements, but on the contrary, an increase or building up to much higher values took place. This was when—to give another example—the formation of strata in a short space of time attained values for which, in actual fact, a period ten times, or a hundred times, and in certain cases, even a thousand times as long would have been required.

All these problems arise when we put the question, When did Atlantis flourish? In the space of this article only a few of these points can be raised.

I hope to deal with these assuredly not unimportant questions at length and from various other aspects in the 6th volume of my work on "The creative powers of the earth's moons" (*Schopfermacht der Erdenmonde*).

From Mexico to Aztlan by Sea.

by Edmund Kiss.

The late Professor Posnansky of La Paz, the distinguished explorer, has given his interpretation of the Mexican folklore myth concerning the water that lay between Mexico and Aztlan. Posnansky believed that the previous existence of the Kingdom of Atlantis between the continents of Europe, Africa and America, was possible, but had never been proved. If he therefore assumed that the legendary Aztlan of the Mexicans is not Atlantis but Tiahuanaco, his arguments are surely well-founded, even though he does not specifically name the island of Atlantis which lay beyond the Pillars of Hercules, as the motherland of the colonies of Mexico and Tiahuanaco. He was not mistaken in the essentials, since Tiahuanaco and Mexico are culturally related, and Tiahuanaco, because of its greater antiquity, could well have been the original metropolis. In the proofs he advances to substantiate his arguments, the true centre of culture is clearly evident, without in any way refuting his assumptions.

Posnansky published an article in "Diario" of La Paz, Bolivia, on 16th March, 1930, entitled, "The legendary: Aztlan of the ancient Aztecs may be identical with the prehistoric metropolis Tiahuanaco." He had always held the opinion that the Andean culture of South America was related to that of the Mexican highlands, in a similar manner as the culture of Easter Island either sprang from, or was the origin of, that of the South American continent. In this article, he produces such convincing pictorial evidence of the common origin of the art and culture of the highlands of Peru and Mexico, that the relationship between them is plain even to the reader unfamiliar with the territory. Since it is not possible to reproduce these illustrations here, the following extract must suffice.

"As regards the myth of Aztlan, it acquires a more serious significance in that it throws some more light upon the really distant origin of Mexican-Central American culture and civilisation."

"In all the myths that have been handed down, and in the ideographic notes as set forth in the numerous writings, references to Aztlan are to be found in the corresponding and clearly given description of a far locality surrounded by water, or which can only be reached by water, from which came the first settlers, the culture bearers, who landed in ancient Mexico as ambassadors of civilisation."

"Hundreds of interpretations of these writings are in existence. Not only are they somewhat confusing, but also contradictory. Some are perhaps more bizarre and disjointed than others, but nevertheless, on one point they all agree, namely that between Aztlan and Mexico there is water."

"The words "by water from Aztlan to Mexico" open wide the way to deciphering and explaining the real basis of the origin of "Tiahuanaco." In the prehistoric Mexican-Central American cultures this is clearly evident.

"The Aztlan myth is the ancient folklore memory of the original homeland, or of the cultural and civilisational origin of the Mexicans."

"Only those who are wilfully blind can have any doubt of the connections which existed between the highly classical cultures of the Andean highlands and those of Mexico and Central America. They will overlook the "Sarabatana" a blowpipe for poisoned arrows shewn on an ancient Mexican drawing, a weapon which originated in South America, in the homeland of the Azovacs, examples of which were unknown in Mexico. Another strong point is that the pre-Columbian nobility of the inter-Andean heights were "Orejones, and that in numerous drawings, statutes and writings, and that the Mexican gods and nobles are pictured as Orejones, and that in numerous drawings, statutes and writings, man-like figures bear the typical "Ojo alado" (the winged eye), and that the god Yakatekuhti of the Mexicans, as well as being an Orejon, also has the typical four fingers on his hands and three toes on his feet, exactly like the Sun God of the monolithic gateway of Tiahuanaco, and in addition, bears on his shield the true stairway glyph of Tiahuanaco, as his coat of arms. The same symbol, with only minor local differences and in a more baroque form is

also used by the Mexicans and Central Americans. And there is also to be found among them, as in Tiahuanaco, the "Iembeua" (circular ornament for the lips) and the half-moon shaped bronze knives."

"At Teotihuakan, the baroque from Tiahuanaco is still plainer, and the same applies to Mitla, Chichenitza, Palazio de las Nonjas (The Convent), Casa colorada, Quiriga, etc. The alabaster vases of Chichenitza show definite evidence of Tiahuanaco baroque. In the neotoltek ornamentation the sacred symbol of Tiahuanaco is retained almost unchanged. Whole volumes would have to be written to enumerate all the evidence of Tiahuanacan origin that is available. Can this all be by accident? Or is it, Folk memory?"

Posnansky's last questions can be answered with a definite negative. The connections described cannot be accidental, and it is quite certain that close relations must have existed between the cultures of Tiahuanaco and Mexico. How Posnansky comes to identify Aztlan with Tiahuanaco however, requires a brief explanation. The designation of "Aztlan" as the origin of Central American culture is proved only as regards Mexico. Nor is it to be expected that there are any linguistic connections between the designation "Tiahuanaco" and Aztlan. The word "Tiahuanaco" has been subjected to many interpretations, but in the present writer's view, no earlier meaning can be arrived at because it is a modern Indian word signifying "Ti Guanaku," a place where the Guanaku (the llama) lives and grazes. The name of the ancient, prehistoric metropolis has been forgotten and has simply disappeared in the Andes, but has been retained instead in the folklore myths of Mexico as Aztlan. Insofar, that is, as Aztlan actually can be, as Posnansky assumed, it is the name of the Andean city of Tiahuanaco. This the present writer doubts.

Posnansky's argument shows clearly how persistently the assertion is retained in the Central American myth that Aztlan could not be reached by land. The statements, "the place which lies surrounded by water" could, according to Posnansky's interpretation, be explained in the first instance, by the memory that Tiahuanaco was located on an island in the great lake of Titicaca, and that after the long

journey overland from Mexico, the last 30 kilometers had to be undertaken in a ship. This would have been a matter of a few hours' sailing, a voyage of no great significance, which must have had its counterpart on the Lakes of the Mexican highlands. Furthermore, Titicaca could have been sailed at any time by the aid of landmarks, and there were plenty of harbours along its shores in which to take refuge from bad weather, and indeed, there are indications that the Andean highlands and the shores of the lake were closely populated at that time. The remains of the metropolis, the cultivated terraces, the ruins lying in the lake itself and all along its shores, speak for themselves too plainly for it to be possible to claim that a voyage across Lake Titicaca was an extraordinary achievement, worthy of retention as part of the Mexican myth.

It could therefore not have been a question of the water surrounding Aztlan, and the comparatively short voyage on the lake could not have been very dangerous and exciting and therefore memorable, since lake shipping must already have attained a high standard of development. This prehistoric shipping could not have been carried out in dug-out canoe or balsa raft, the usual shallow draught craft ordinarily used on inland waters at the present time, but in fair-sized, properly seaworthy vessels. It could not have been little boats which carried the massive blocks of Andesite for the great buildings of the metropolis, from the quarries of the now extinct volcano Kjappia, a distance of about 50 kilometers. To convey a monolith weighing around 50 tons would require a well-built craft of at least 80 tons loading capacity, since the freight must also have included crew, equipment and hoisting gear, as well as the stone block. A cargo of greater weight would have required a vessel comparable in size to our modern fishing craft (nearly 150 tons loading capacity). In any case, a lake voyage of a few hours after an overland journey of several months would have been more like a holiday cruise than an unforgettable adventure.

Obviously, therefore, it must have been a voyage of quite a different kind, one which could have been no small undertaking for the Mexicans. Undoubtedly "Between Mexico

and Aztlan there is water" signifies much more than that. It means that to reach Aztlan, a much greater water than Lake Titicaca had to be crossed, and anyone accomplishing such a journey, safe and sound, had every reason to regard it as a great achievement. If it was to be successful, it could only be ventured upon with a knowledge of navigation, in properly equipped, seaworthy vessels. Posnansky's quotation "By water from Aztlan to Mexico," gives proof that such voyages must have succeeded.

The writer believes therefore, that "Aztlan" must have been Atlantis and not Tiahuanaco, since only between Atlantis and Mexico was there sufficient water that was worthy of inclusion in a myth, namely the Atlantic Ocean. The arrival of highly cultured ambassadors from a kingdom in the middle of the sea, and their subsequent return there must have caused so tremendous a sensation that it gave rise to the legend "Between Aztlan and Mexico there is water."

The proofs which Posnansky has provided of the cultural relationship between Tiahuanaco and Mexico remain valid as markedly as the relationship which exists between these two kingdoms and the cultural seats of Europe and Africa. Only, one went to and from Aztlan by water from every direction—not only from Mexico, and Aztlan is not the ancient name for Tiahuanaco. Even phonetically, the very sound of the name proclaims that Aztlan was the name of the lost Atlantis.

Coldharbour Alignments.

Were they a system of signposts?

A summary of a talk given on October 12th by K. H. Koop.

One of the difficulties about plotting alignments is that few people have the experience of map making and map reading to realise exactly what visible evidence is required on the ground or on the ordnance map to prove the existence of an alignment.

However, the important fact is that as alignments actually exist, the determination of their astronomical or mathematical purpose may safely be left to scientists. The theories of Watkins and Tylor that alignments were used to aid in finding and marking the ways to settlements, meeting places and stores are basically correct.

To judge by the place names, alignments were first used by the Celts—the Beaker Folk—and their use continued until after the departure of the Romans. The full details as to their use can only be determined by archaeologists, when they eventually get down to investigating them. Their actual discovery occurred only some thirty years ago when a photographer, who was not even an archaeologist, wrote a book about them called the "Old Straight Track" which might better have been called "Alignments — An Early Survey," and which should be in the hands of all professional investigators.

There are several kinds of alignments. The geometrical or astronomical designs on Salisbury Plain, the Church and Moat Leys of East Anglia and the North Midlands—perhaps slightly less convincing, although the fact of five churches in a straight line, each confirmed by good crossing alignments, has proved a cause of mental indigestion to many and the Cardinal Point Leys of Cambridgeshire, to which Watkins devoted a whole book, now out of print.

For the moment we will consider the Leys of the Coldharbours, the Dods and the Biggars, which names were in use long before Rome was founded. Watkins was satisfied that the term "Ley" was in use before fields and pastures were enclosed. He cited, Ley Hills, Ley Rock, Tintagel, Leys Moor, Bonsall, 1060 feet above sea level; the Scottish Loch of Leys and Loch Lee, which had artificial islands crossed by causeways which were on well defined alignments.

The Leys and Laws of the New Forest show what was perhaps the original meaning of the word, a clearing, and in future a Ley will be considered as firstly a clearing and secondly a view or alignment from a clearing. The agricultural meaning is a third variant which arose many centuries later.

The importance of the Coldharbour alignments is great, even although many investigators have mistakenly assumed that the name arose in Roman times.

Coldharbours are usually found on the forward slopes of hills, Tots or Dods on the summits, while Beggars, Mount Skippels, and many other special terms from the Coldharbour network, are to be found in parts of Britain untouched by Roman influence. The names employed by the Romans had already been in use for long periods prior to their arrival.

While it has not been possible to go in for spade work, the reading of guide books, archaeological reports and rolls by the hundred, it is nevertheless possible to point the way, as was done by Watkins and Tyler, to an understanding of what these alignments really were, and thus to enhance the enjoyment of hikes and rambles, bus and coach rides the reading and understanding of maps, and holidays in general.

All that is needed is a series of Ordnance maps, a straight edge and pencil, a reasonable sense of deduction on map and ground, and the resolve to stick to readily ascertained facts and to leave theory to the expert.

The first thing which strikes the observer about the Coldharbour group is its consistency, as shown by the regular spacing, and relationship between the interalignments and the contours. For instance:—

1. Their absence on the thickly wooded Chilterns.
2. The network on the South Downs, but not on the coast, except at such landing places as Romney Marsh, St. Nicholas at Wade, and Boston, Lincs.
3. The regular six or seven mile interval until the hills of Salisbury Plain, Devon or of the Welsh border are reached, when the Coldharbours are replaced by the hitherto infrequent Tots and Dods, which continue right across the Derbyshire Peak, the Lake District, the Moors and the Pentlands.
4. Isolated Coleharbours (the 'd' is intrusive), or Beggars (Begas was the Celtic word for bush), or Skippets (meaning an earth basket) appear to the North and West of

Wales, where we have a Coel-arbour on hills here and there (one is the alternative name for Bailey Hill, Knighton, Radnorshire.)

5. All of these place names fit into one network stretching from Kent and the Wash to the Highlands.

After a demonstration of Ordnance Maps on which Coldharbour alignments were marked it was suggested that those interested should buy second-hand Ordnance Maps to begin with, and endeavour to link up some of these place names. If it were possible to photograph the sites, the evidence in support of the Coldharbour thesis would be much enlarged.

In conclusion reference was made to the excellent illustrated lecture on this subject given by Mr. F. R. Watts, (reprinted in the September issue of ATLANTIS), as showing what can be done by concentrating on a small area. In any case the way has been shown to those who would like to begin their study of this fascinating subject.

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(Copies of The Old Straight Track can still be obtained through Markham House Press, who also hold stocks of the Ley Hunters Manual. The other works are unobtainable.

Book and Film Reviews.

by Critias.

THE PSYCHIC VALUES OF YOGA.

by Sir Paul Dukes K. B. E., London 1950.

By whatever means the attainment of fully developed powers over mind and body is sought, the way is long and the end can only be reached after a considerable period of self-denial, suffering and personal immolation. The mechanisms and reflexes of the body, the mind, and the nervous systems, although brought into play are obviously the same under all systems, although the terminology and method of approach may differ according to the needs of the student and the aim to be attained.

Of these systems one of the best known is Yoga, which may have originated with the Nagas and other tribes of pre-Vedic India, or may have been brought there by the Aryan races themselves. The practices and lessons of Yoga have been known to mankind since time immemorial although it is only recently that knowledge of them has reached the Western World.

In this short paper the author, who is one of the greatest European experts on the subject, crystalizes the application of the principles of Yoga to psychic development in a manner which can be understood by all students. As an introduction to an important phase of human development this thesis should be on the shelves of all interested.

THE NEW AGE AND THE OLD WORLD.

by Ian Fearne. London 1951.

The dangers of dialectical materialism and the need for a spiritual rebirth form the subject of this brochure, itself a reprint of an address to the South Devon branch of the English Speaking Union. This work should be read together with the "PSYCHIC VALUES OF YOGA" referred to above, as showing yet another aspect of the fight to liberate the psyche.

THE UNIFIED FIELD.

by Ronald C. Thornton, London 1951, Price 4/- post Free.

The author has been concerned with the difficulty of fitting the laws of quantum mechanics within the Generalised Theory of Gravitation. He postulates that with the aid of the Bohr theory of Complementarity it may be possible to discover not only a special case allowing for a deterministic treatment but also a method of extending this to a statement of any condition occurring within the field structure. The explanations are, considering the subject, remarkably lucid. One of the points made is that the apparent galactic recession postulated by the expanding universe theory is but an illusory function of the finite matter density of space, which can be calculated as shown by the writer without recourse to the hypothetical constant of expansion of Hubble.

INTRODUCTION TO METEORICS.

by H. H. Nininger, Denver, 1951. \$5

The study of meteorites which has been for many years an academic science, has, with the early probability of space travel, become a subject of major interest. This four hundred page volume, the result of twenty seven years study by the leading American authority, should well become a standard work of reference for all, whether laymen or university students.

EXTERIOR BALLISTICS.

by E. J. McShane, J. L. Kelly and F. R. Reno, Denver 1950
\$12.00

Although but few copies are likely to become available in the United Kingdom, this volume, published by the University of Denver, the tables governing the flight of shells, bombs, rockets, and guided missiles, should be in the library of all interested in the mechanics of space flight.

THE WAR OF THE WORLDS.

A Paramount Film directed by George Pal, to be released in
Britain in the Spring of 1952.

Although this classic was written in 1898, it was not until seven years later that it first came into the hands of your critic. Even after nearly fifty years the excitement and the desire to actually see this for oneself still remains clear in the memory. Now at last this hope is to be realised, and one will be able to see and hear the hooting of the martian machines, and to share with the narrator the wild horror of the incarceration in the cellar and the death of the clergyman. Something to look forward to.





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One disadvantage of the English system of classical education is its failure to recognize that the mythical stories of Greece and Rome constitute only the final stages of a process of historical development which began several thousand years before the Hellenic civilization. This intellectual neglect of the foundation of comparative mythology has caused the stories of the Fertile Crescent and the Lands bordering on the Middle Seas to be relegated to partial oblivion, or at the best to be used as the source of fairy tales, a fate quite unworthy of such valuable historical material.

This new work replaces the old *Dictionary of Non-Classical Mythology* issued many years ago in *Everyman's Library* format, which has long been out of print. It has been prepared by Mr. Egerton Sykes, who has endeavoured, within the framework of our present knowledge, to present the material in its rightful perspective, as the background and, in many cases the prelude to modern history. The new editor is of the opinion that 'Myth is history seen through the eyes of children,' and that, accordingly, most of these early stories will eventually fall into place in the background of history. Meanwhile the purpose of this book is to eliminate the fantastic and the really improbable and to establish that most of the abstract personalities are the products of the later schools of philosophy, the hall-mark common to all the early gods and goddesses being health, strength, and a lust for life.

Atlantis the Antediluvian World.

Edited by Egerton Sykes, Revised Price 21/7 post free.

